

**MAN IN CONTINUATION AT
THIS EARTH OF A NATURE
OF REALITY THROUGHOUT
THE UNIVERSE**

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Man in Continuation at this Earth of a Nature of Reality Throughout the Universe by Leonidas Spratt

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LEONIDAS SPRATT

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MAN

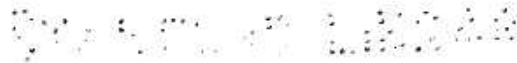
IN CONTINUATION AT THIS EARTH

OF

A Nature of Reality Throughout the Universe

BY

TRADITION OF THAT REALITY FROM
ITS ORIGINAL UNIVERSE OF FORCE.



BY

LEONIDAS SPRATT.

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The following papers were prepared as preface and introduction to an argument upon the subject of "Man in Continuation of Nature," but they have become voluminous ; and, as they contain an outline of the argument, I have thought it best to publish them to themselves, that the argument, itself heavy enough, will be relieved of that unnecessary weight.

LEONIDAS SPRATT.

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MAN IN CONTINUATION OF NATURE.

PREFACE.

TO MAN the truth of his relation to nature is important. There is a course of being we term nature through stars, sun, earth, plant, and animal from the universe to man: and to him it is important to know whether he, also, be of this nature or not. If he be, he is of it but as are other natures; and to be but his most and best at his time and place possible; and, to test the question whether he be of nature or not, I have proposed that he be in continuation of nature. He can be in continuation of nature but as he be of nature. But he can be of nature but as he be in the course of the resolutions of that being from the universe of which is nature. Of this he can be but as at his time and place he be his best and most; and this simply: and as a crucial test, not only of the truth that man is of nature but that he is in nature but to be his most and best, it is proposed that he is in continuation of nature. And to this it is contended that there is reality. That there is infinite being finite; and this the word of God; and this an universe of force of which at this earth there are the physical forces, heat, light, electricity and mag-

netism—dynamic in that seeming vacuum we term space and static in that apparent plenum we term matter—and that of this there is nature. And it is intended that of this there is nature; and, first, for the reason that there is a nature for which there were no other source; and next for that the reality is being physiological, and capable, as such, of teleologic evo-involution into the beings possible from the universe to man. That man in organic matter at this earth is such being physiological in teleologic evo-involution into the man possible. That in this he is in continuation at this earth of a nature of reality throughout the universe. And that this—the theory of man in continuation of nature—is dependent for its truth but upon the condition that there be such original reality in an universe of force. And that while there is no such reality visible to man there is the hypothesis of such reality as the condition of every phenomenon to man, no one of which were possible, or other than the miracle of consequence without cause, if there be not cause in such reality. And that there are the natures from the universe to man inclusive by deduction from such hypothesis, which itself were the miracle of cause without consequence if there be not such natures as truly as that every nature were the miracle of consequence without cause if there be not cause in such hypothesis. And that there is man of such nature as well for the reason that he were else the miracle of consequence without cause as for that he

is in fact such being physiological in teleologic evolution not only into the unilateral man of a single race of man existing now, but into a better and more abundant man of unequal races in relations of inequality.

It is contended that the present man is not the man possible—that he is not the most possible or the best possible that he be his most. That there are vast tracts of this earth's surface unoccupied by man ; that that occupied there is scarce an acre so cultivated as to produce its most in support of man ; and that there is room enough upon this earth under proper cultivation for a million to the one of man upon it now. That even monogamic man, now the best, from the infirmities of his social constitution cannot advance to such occupation of the earth ; that no monogamic state can long survive the dominion of its proletariat. That this is the power to administer a state in these who do not furnish a means to its support. That this is a lethal agent of decadence and dissolution. And that of this in every monogamic state there is scarcely the period of maturity before the process of decadence begins, to end in dissolution—with no state surviving. After which the state to populate the place must start *de novo*. That every such state is without the conditions of a constitution ; that these can possibly exist but in a state of unequal races in relations of inequality ; and that of such states, only, is there to be the ultimate population of this earth.

There are now unequal orders of the human race. The agamic man is unequal to the polygamic, and the polygamic to the monogamic man, in their respective abilities to procure the means of subsistence and support. But the greater the respective differentiations from the neutral human being intermediate the greater is their fitness for concurrence in such man. As upon the ineradicable differences of parents male and female depends their ability to unite in production of a family, so different are the agamic savages of Africa and the monogamic citizens of Europe. And it is intended that of an union of these races there were bilateral states as much above the simple agamic or monogamic state as is the family agamic, polygamic, or monogamic to the parents who produce it.

Such was the man of agamic blacks and monogamic whites lately in union in these Southern states. And it is contended that such union of such races is necessary to the man possible and that in this Southern man there was the potency and promise of the largest, best and most abundant man this world has known. And that this is not an inconsiderate conception, or an expression of impatience merely at the results of our experiences, or even an after-thought from consequences however these be fitted to suggest it, but is a matured opinion from anxious consideration of the subject, my utterances and activities in that period before the war when issues were made up, will show.

In 1853 I had charge of the "Standard," a paper at Charleston, S. C.—of no great importance—and fated to an early end, and, possibly, through my mismanagement,—though, started to an occasion, it is doubtful if it could have long survived it. Some years before, the state had nullified an act of congress and from compromises offered had receded from her ordinance. But the compromises were not kept. It was complained by the people of that state that the tariff acts of congress in protection of industries at the North were of injury to the South. And in response to the ordinance by another act of congress the evil was abated somewhat, but by later acts the duties were not only reimposed but increased. With this the spirit of resistance was again aroused, and,—the sufficiency of nullification having become questioned,—the measure of secession was proposed; and, with respect to this, the only question was,—or seemed to be,—whether this state should await the "co-operation" of other Southern states or go alone; and to resist the separate action of the state the Standard was established; and the resistance was successful.

The sense of the state expressed in 1852 was against the measure of separate state action, and,—the Standard of victory then without further office,—I was at liberty to adopt what policy I pleased. And I was pleased with that of a revival of the foreign slave-trade,—at least to the extent of removing from it the censures and restrictions of the general gov-